

be sacrificed without proportionate injury to the cause: And the CAUSE let us gratefully remember, may triumph gloriously through our adherence to righteousness, though by the same act, the entire Anti-Slavery organization should be shivered. Union—organization, are but a means and a consequence.—When either are considered as ends, they are fatal rocks in our course. On them did our revolutionary fathers wreck the vessel of the State's true peace, and on them in our day, have we seen the church of every name founder. Let it not be so with us. Though we are in comparison few, may each feel a fullness of soul, as if a thousand hearts were great within his bosom. Though we are, in comparison poor, may we make many rich—laying all upon the altar, even our own selves besides.

Ever yours, for God and the human race:
MARIA W. CHAPMAN.

From the Union Herald.
Escape of Fugitive Slaves.

PETERBORO, Dec. 1, 1838.

To the editor of the Union Herald:

MY DEAR SIR—You will be happy to hear that the two fugitive slaves, to whom, in the brotherly love of your heart, you gave the use of your horse, are still making undisturbed progress towards the monarchical land whither republican slaves escape for the enjoyment of liberty. They had eaten their breakfast, and were seated in my wagon, before day-dawn, this morning.

Fugitive slaves have before taken my house in their way, but, never any, whose lips and persons made so forcible an appeal to my sensibilities, and kindled in me so much abhorrence of the hell-concocted system of American slavery.

The names of the slaves who left me this morning, are John Williams, and John Williams Scott. Their master is Samuel Ferguson, a planter, who grows much wheat and corn and tobacco, and a little rice and cotton. Williams calls himself forty-nine years of age. Scott is ignorant of his own age. He is probably about thirty-five. Scott was never married. The wife and children of Williams were bought several months ago by a "soul-driver," and taken to Alabama. "I cannot sleep," said this poor, broken-hearted husband and father, "I keep thinking of my wife and children." Williams and Scott had both been sold to another "soul-driver," and they fled but the evening before the morning when they were to have commenced their sad journey to the distant South.—They travelled at night only: were between two and three months in reaching Binghamton; and, in all that time, never spoke to a human being, with the exception of the kind-hearted man, whom they were so happy as to fall in with, a few miles below Binghamton.

Williams had not been in a house of public worship for fifteen years. Scott was never in one. Williams had heard of Jesus Christ. Scott never. Williams had heard the bible read—though not within the last twelve years. The reading of the words of eternal life never fell on Scott's ear, until last evening. Yesterday, for the first time, they ate with white persons. They both have sound minds;—but their ignorance, and especially of geography, exceeds all my former conceptions of the degree of ignorance, to which it is possible to reduce a slave. They were both born on Mr. Ferguson's plantation. Williams had never been

farther from it than to Mr. Bingham's, the owner and occupant of the next plantation. Two years ago, Scott accompanied his master's son William, who is a drunken young lawyer, to Baltimore.—This was the extent of his travels, before he broke from that prison-house of American slavery, of which the American church is sentinel! They think Baltimore is some fifty or sixty miles from their plantation, and Norfolk considerably farther. They had heard of all the principal towns in that portion of country; but they know very little of the distances or directions of these towns from their plantation. There is no large stream near it. "Goose Creek" runs through it, and is deep.

The fugitives exhibited their bare backs to myself and a number of my neighbors. Williams' back is completely scarred. But I speak within bounds, when I say, that one-third to one-half of the whole surface of the back and shoulders of poor Scott, consists of scars and wales resulting from innumerable lashes. His natural complexion being yellow, and the callous places being nearly black, his back and shoulders remind you of a spotted animal.

The beloved abolitionists of Binghamton, after having literally loaded down the poor slaves with boots and shoes and hats and various garments, sent them in a wagon to Cortlandville. Here, too, we have dear brethren, at whose hands the fugitives received much kindness. Mr. Peter Hitchcock, of that place, a true-hearted abolitionist, brought them in his own wagon to my house.—They travelled all night. The goodness of the abolitionists at Binghamton and Cortlandville, to these my poor mangled and imbruted brothers, abundantly compensates me for all my pains in going to those villages to plead the cause of the perishing slave.

The humane man, whom they saw a little below Binghamton, was the first person to inform them that there are such beings in the world as "abolitionists." Their amazement at the kindness poured out upon them so lavishly by these "fanatical" beings is not strange, when we reflect, that, from their infancy, they had been accustomed to regard white people as the natural and deadly enemies of the colored race. It was a most interesting and touching expression of this amazement, when one of the fugitives said to Mr. Hitchcock—"What country people are these Abolitionists?" The poor, ignorant slaves seemed to take it for granted, that "abolitionists" are not of the same stock with the white people of the South.

Simple-hearted and truthful, as these fugitives appeared to be, you must recollect they are slaves—and that the slave, as a general thing, is a liar, as well as a drunkard and thief. It is possible, that much of what they told me may be false.—The slave and the slaveholder are alike the victims of the depraving and corrupting power of slavery. None saw this more clearly, or declared it more strongly than Thomas Jefferson. If there be any virtue in a slaveholding community, it is only because slavery has not yet done its perfect work there. Your friend,

GERRIT SMITH.

A CASE OF LYNCHING.—It is stated in the Scioto (Ohio) Tribune, that a man was lynched a few days since at Guyandotte, Virginia. The charge was abolitionism; and the punishment tarring, feathering, and riding on a rail.

Christian Reflector.

Letter of Mr. Birney.

SPRINGFIELD, Mass. Jan. 4, 1839.

Dear Sir:—Since I wrote you on Saturday last, I have been industriously employed in lecturing. I commenced in this place on Sunday evening, in the Baptist Meeting-house. On Monday I lectured in the Town Hall, and last evening in the Unitarian Meeting-house. No difficulty has existed in obtaining these several places. Last evening I took up, at considerable length, the Colonization scheme, and showed, as well as I was able, the nakedness of its humbuggery.

On arriving at this place, last week, I addressed a letter to the Rev. Dr. Humphrey, President of Amherst College, telling him of my wish to lecture in the village of A.—requesting him, if he had no objection to my doing so, to hand over my letter to some of the abolitionists there, in order that an appointment might be made for me on Tuesday evening. He replied to my letter in the most amiable and pleasant terms—informing me, that an appointment was made for me, in the Baptist Meeting-house, for the time I had mentioned. On arriving at Amherst, I found that the Congregational Meeting-house (the Rev. Mr. Bent's) had been offered—because it was larger than the Baptist. I lectured at the appointed time. I am to lecture there again, by appointment, on Sunday eve.

On Wednesday, I lectured by appointment, in Westfield, ten miles North-West of this—in the Congregational Meeting-house. I am under an engagement to deliver another lecture there this eve.

I have always had good audiences—sometimes large—generally embodying much of the Intelligence and Morals of the several places where the lectures were delivered. I have always been heard with respectful attention—and, as it seemed to me, with remarkable patience, considering the coldness of the weather, and the difficulty in some instances of making the houses comfortable. So far as I can judge from what I have seen and heard, since I have been in this region, it would seem, that the great mass of the people are favorable to the Anti-Slavery movement—the malcontents being, for the most part, confined to the Colonizationists.—*Emancipator.*

FREE DISCUSSION IN MAINE.—We learn by the Advocate of Freedom, published at Brunswick, Maine, that in consequence of the alarm excited among the pro-slavery brotherhood of that place, by the able lectures of I. Codding, the agent of the State Society, a handbill appeared at almost every corner of the village, inviting the citizens of Brunswick and Topsham to assemble, to take into consideration, the measures at present pursued by the abolitionists. Four meetings were held. At the second, at which Ex-Gov. Dunlap presided, the vote was against the abolitionists, 163 to 117. At the fourth, after an eloquent speech by our friend Codding, this vote was triumphantly reversed, almost the entire audience rising in favor of Free Discussion. The editor of the Advocate remarks in reference to these meetings:

"Our fellow citizens who have endeavored to arrest the abolition movement by stopping investigation, and suppressing free enquiry, have been, we apprehend, pretty effectually taught the folly, not to say the wickedness of this course. Their efforts have served to develop a degree of strength in the abolition cause here, which they little thought to exist, and show them how powerless are the instruments, how impotent and pitiful the resources which can be brought to bear against the great principles of truth and righteousness embodied in the anti-slavery movement. We thank our opponents for the impulse they have given to our cause. From this day it is onward, and there is no power that can arrest its course. So must it be; for it is the cause of humanity and of God."

ECCLIASTICAL ACTION AGAINST SLAVERY.—We are gratified to find that even Indiana, where comparatively little effort has been made in behalf of the sacred cause of Emancipation, the slave is not forgotten. The following excellent resolution was adopted at the late Congregational Association of that state. May other religious bodies in the free states imitate this association. They hold in their hands the key to the Great Southern Prison House. They have power to throw open its massive doors, and let in the light of Heaven upon its suffering inmates. How long will they hesitate to exercise that power on the side of Mercy and Justice?

Resolutions of Indiana Congregational Association. Resolved, That it is the deliberate conviction of this Association, that slaveholding involves the combination of all the moral evil that exists among men. That it is in its nature Hatred of God, Idolatry, Profanity, Sabbath Breaking, Disobedience to Parents, Murder, Adultery, Stealing, Lying and Covetousness; and that, consequently, the church is bound to use all Scriptural means to remove this sin from its borders.

The importance of the Sabbath in education is thus spoken of by Mr. Isaac Taylor:

"And here I cannot avoid a passing reference to the fact, of the very happy influence of a due and fervent attendance upon religious exercises, public and private, in bringing the mind home to its resting and to its starting points, and in favoring its recovery of that clearness and freshness of perception, and of that well-poised self-control and easy application, which are lost in a course of severe application. I am prepared to affirm, that to the studious especially, and whether younger or older, a Sunday well spent—spent in happy exercises of the heart, devotional and domestic—a Sunday given to the soul—is the best of all means of refreshment for the mere intellect. A Sunday so passed is a liquefaction of the entire nature—a dispersive process, dispelling mental cramps and stagnations, and enabling every single faculty again to get its due, in the general diffusion of the intellectual power."

How the Pilgrim Fathers served Duellists.—The following account of the first duel fought in New England, and the second political offence committed in the Plymouth Colony, we take from a work entitled "The New England Chronology." The date of the event is June 8th, 1621.

"The second offence is the first duel fought in New England upon a challenge to single combat, with sword and dagger, between Edward Doty and Edward Leister, servants of Mr. Hopkins.—Both being wounded, the one in the hand, the other in the thigh, they are adjudged by the whole company to have their head and feet tied together, and so to lie for twenty-four hours, without meat or drink; which is began to be inflicted. But within an hour, because of their great pains, at their own and their master's humble request, upon promise of better carriage, they are released by the Governor."—*Pa. Observer.*

THE VOICE OF FREEDOM.

MONTPELIER, SATURDAY, JANUARY 19, 1839.

"Revivals Hindered."

Under this imposing caption the Vermont Chronicle introduces to its readers an extract from a letter recently addressed by Professor Emerson, of Andover, to Dr. Osgood, of Springfield, Ms. The Professor seems to have adopted the opinion that the anti-slavery movements of the day are working mischief among the churches, by diverting the attention of the ministry from their appropriate work of saving souls. Now Dr. Osgood has been, to some extent, identified with that class of heretics who hold that loving our neighbors as ourselves implies a remembrance of those who are in bonds "as bound with them," and that a faithful proclamation of truth is the divinely-appointed means of reclaiming all sorts of sinners, not excepting thousands within the American churches, whose garments are polluted with the awful accumulation of crimes necessarily connected with slavery. The first part of the Professor's letter (which the Chronicle omits) speaks of "such action as that of the anti-slavery societies" as "uncalled for and out of place at the north,"—tending positively to the "injury of the cause of emancipation itself," and "productive of other evils of no little magnitude." These "other evils," as before hinted, are said to be, the prevalence of discord in churches, the curtailment of ministerial usefulness, the hindrance of revivals, &c. We confess that the republication of charges of so grave a character against the anti-slavery enterprise, accompanied by the endorsement by the Chronicle of the whole extract containing them, as "timely," "appropriate" and "important," is what we were not expecting. Fortunately, however, this is a question of fact, respecting which the evidences are too abundant and palpable to be covered up in a cloud of surmises. We ask, then, that every reader bring these charges to the test of his own experience and observation. Is it true, that the anti-slavery agitation in Vermont, in New England, in the West Indies, in the Sandwich Islands, or anywhere, has 'hindered revivals,' or otherwise injuriously affected the progress of christianity? Is it true, that the faithful testimony of christians against robbery, and oppression, and blood-guiltiness, and every 'abomination that maketh desolate,' has obscured the light of the churches, impaired their piety or hindered their usefulness? Let the statistics of those associations, conferences and churches where "such action as that of the abolition societies" has most abounded, furnish the answer. Let the pillar of fire gloriously visible in the midst of the devoted band of anti-slavery men in the Sandwich Islands, testify.—Let the glowing flame on God's altar at Lowell, and the signal success of the devoted Scott, bear witness. We might adduce many examples in our own state, which should, at least, exonerate the anti-slavery cause from the imputations we are considering. We have known a church, struggling into existence with thirteen members, deeply imbued with the spirit of the anti-slavery reform. We have seen the same church enjoying a continued revival since its organization, (about four years) under the ministry of a devoted abolitionist. We have seen numbers added to the same church at every season of its communion. It now numbers 240 members, every man, woman and child of whom is an active participator in "such action as that of the anti-slavery societies."

It is worthy of remark, that the same number of the Chronicle in which we find this admonitory letter of Professor Emerson, contains a communication from the Rev. Mr. Spalding, late of the Sandwich Islands, assigning his "reasons for confidence in the present revivals" in those Islands. Mr. S. states that "the pastors of all the 15 churches are men of prayer and faith—devoted to their work and making sacrifices for Christ"—that "they are harmonious in their views and act in concert in all their measures for building up Christ's kingdom." The intelligent reader need not be told that all the missionaries at the Sandwich Islands are ardent friends of "such action as that of the abolition societies." The monthly concert for the enslaved is regularly observed by them. Their stirring appeals in behalf of our American heathen have already been extensively published in the form of resolutions, and in letters to their friends in this country.

We cannot close this article more appropriately than by quoting the following testimony in support of anti-slavery action:

6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?
7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?
8 THEN shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward.

9 THEN shalt thou call, and the LORD shall answer: thou shalt say, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;
10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; THEN shall thy light rise in obscurity, and thy darkness be as the noon-day.
11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach. The restorer of paths to dwell in.—Is. 58.

Vermont laid on the Table.

During the past year communications were addressed to the Governor of this state from the Executives of Alabama, Georgia, Ohio, and Rhode Island, covering reports and resolutions of the Legislatures of those states, with the usual request to lay the same before the General Assembly.—The paper from Alabama consists of a lengthy preamble and resolutions in favor of the annexation of Texas to the United States; that from Georgia, a joint report and resolutions, predicated on the refusal on the part of the Governor of Maine to deliver up, on the demand of the Governor of Georgia, two fugitives, named Philbrook and Keleran; and the reports and resolutions from Ohio and Rhode Island are both in opposition to the annexation of Texas to the United States. These papers were severally laid before the legislature of this state at the last session, and were subsequently referred to a select joint committee of the Senate and House of Representatives. To the same committee were also referred a large number of petitions relating to Texas, the infringement of the right of petition by Congress, the abolition of slavery in the District of Columbia, and the suppression of the inter-state slave trade. The committee reported a series of resolutions, which, after undergoing some slight modification, were adopted by the Senate, and concurred in by the House almost by acclamation, as follows:

Resolved by the Senate and House of Representatives, That our Senators in Congress be instructed, and our Representatives be requested to use their utmost efforts to prevent the annexation of Texas to the United States, and to procure the abolition of slavery and the slave trade in the District of Columbia and the territories of the United States, and the slave trade between the several States and Territories of the Union.

Resolved, That the adoption, by the House of Representatives of the United States on the 21st of December last, of the resolution by which "all petitions, memorials and papers, touching the abolition of slavery, or the buying, selling or transferring of slaves, in any state, district or territory of the United States," were "laid upon the table, without being debated, printed, read or referred," was a daring infringement of the right of the people to petition, and a flagrant violation of the constitution of the United States: and we do, in the name of the people of Vermont, protest against the passage of the same, or any similar resolution by the present or any future Congress of the United States.

Resolved, That our Senators in Congress be instructed, and our Representatives requested to present the foregoing resolutions to their respective houses, and use their influence to carry the same into effect.

Resolved, That the Governor be requested to transmit a copy of the foregoing resolutions to the President of the United States, and to each of our Senators and Representatives in Congress.

In pursuance of the last resolution, copies were transmitted to the delegation in Congress from this State. In the Senate, Jan. 9, Mr. Prentiss presented them, and in doing so, made the usual motion to print. This gave rise to a warm debate, in which Messrs. Prentiss, Calhoun, King of Ala. and Lumpkin of Ga. participated. The remarks of the slaveholding Senators, as reported in the Globe, are quite liberally spiced with menace and bluster—one threatening to leave the Senate hall with his friends; if the motion to print should prevail—another talking largely about splitting this Union asunder, and all that sort of thing. The motion to print was lost, Yeas 27, Nays 9. So the sovereign State of Vermont is laid on the Senate's table, and the abolition question is postponed till—it comes up again. We will publish the debate next week.

Patriots of 1776.

The following letter of encouragement comes from a veteran of the Revolution. The handwriting reminds us of John Hancock—firm and bold. It comes from JAMAICA, the birth-place of Vermont abolitionism. It is a cheering omen to our cause that hundreds of such men are found in its ranks, eager to bear their part in the more glorious revolution now in progress—

"not in strife
Like that our sterner fathers saw,"
but with weapons burnished and bright from Heaven's armory. Yesterday we had the pleasure of placing on our list the name of another revolutionary veteran—THOMAS TOLMAN, Esq. of Hardwick—a name highly honored in the early annals of our State, and a firm friend of the anti-slavery cause.

Dear Sir—I feel rejoiced that you have undertaken to publish a paper whose object is to be, to plead the cause of the oppressed and down-trodden poor slave. I was one who went forth to the field of battle in the revolutionary war against the oppression of Britain; and it has grieved me to think, that after we had broken off the British yoke, we should put a worse yoke upon the necks of our own people,—yes, on the necks of some of those who fought and bled to save the country from oppression. I have hated oppression from that day to this. It does appear so odious and inconsistent for us to boast of our country's freedom, and set apart days to celebrate our national independence, while our own feet are on the necks of 2,500,000 slaves, that I feel ashamed of my country when I hear such boasting and celebrations of independence.

Now Br., I wish you God speed in your undertaking, and to aid you in your work you may send three papers, &c.

Yours with much affection,

JUSTIN PARSONS.

Jamaica, Jan. 12, 1839.

'ANTI-SLAVERY LECTURER.' This is the title of a new monthly paper, published at Utica, by the New-York State Anti-Slavery Society. Wm. GOODSELL, Editor. Price, single copy, 25 cents—40 copies for \$5—100 copies for \$10.

State Anniversary.

We trust that abolitionists throughout the state will see the importance of reporting themselves at our coming state meeting at Middlebury. Every local society should be represented, if possible.—We would suggest that meetings be called at least three weeks preceding the state anniversary. Let delegates be chosen who will be willing to make a sacrifice, if necessary, to attend. We want *men* for such occasions—those who always answer at the roll-call.

The matter of funds must not be longer overlooked. Prompt measures should be taken to secure subscriptions in those places where nothing, or next to nothing has been done since the last meeting. The money may be forwarded to B. F. Haskell, who will be in attendance at Middlebury on the 20th, 21st and 22d February. Deprived, at present, of the services of a General Agent, our friends, individually, it is hoped, will act, and act promptly.

LIBERIA. The following paragraph is from the editorial columns of the Liberia Herald, received by the last arrival from the Slaveholders' Bay:

"The first requisite to the prosperity and advancement of the colony, is the suppression of the slave trade in our vicinity. This trade has been gradually acquiring strength for the last four years. Its ravages have been more fearful, and the vessels engaged in it more numerous, than at any former period of the colony's history. An exterminating war has raged over an extent of fifty miles around us; nearly all communication with the interior has been cut off; lands have remained untilled; every article of food has advanced 200 per cent. in price, and horror and confusion have raged on every side."

MIDDLESEX.—The annual meeting of the Middlesex Anti-Slavery Society was held at the Brick Church in that Village, Jan. 7, Capt. Thomas Stowell, presiding. An address was delivered by Col. J. P. Miller, and a number of spirited resolutions were adopted, re-asserting the great principles of our cause, condemnatory of Atherton's gag, urging the necessity of disseminating light, and commending The Voice of Freedom to public patronage. The officers for the year ensuing are, JOHN HOBART, President; S. K. Collins, Jeremiah Leland, Vice Presidents; S. H. Stowell, Secretary; Holden Putnam, J. S. Ladd, Ashley Blodget, Hubbard Hill and Stephen Herrick, Managers.

Alvan Stewart.

We have been kindly furnished with the speeches of Alvan Stewart, Esq. before the Joint Committee of the Legislature, as reported for the Friend of Man. The first will appear in our next.

Our Paper.

The paper, now used for the 'Voice' is not so strong as it should be. We shall soon have paper of firmer texture.

For The Voice of Freedom.

A beautiful summer morning—the sun in his splendor is dissipating with his brightening beams, the dews of night—the trees are clothed in their freshest green, and all nature in her most luxuriant foliage. Man hastening to his daily toil, remembers that he is to eat bread by the sweat of his brow. But it is the bread of liberty, and while nature has so abundantly provided for his entertainment in the charms of her beautiful scenes, and in the cheering songs of the tenants of her rural groves, he is contented, cheerful and happy. He may eat his scanty meal, while seated on the barren heath with the canopy of heaven for the curtains of his dining hall, yet the blessed thought of liberty dissipates every gloom, makes his toil the enjoyment of his life, and prepares him for sweet rest at night, when the business of the day is passed.

But, to the poor slave, the light of the most beautiful morning, but reflects the darkness of his condition. The poetry of nature's charms, is but the leaf in which is written the hard, the rough and prosaic realities of his degraded servitude. There is to him only the insensibility of ignorance, in view of the smiles of nature; or the dark anguish of despair is awakened in his bosom, when these taunt him with their attractions, and he remembers that he is a slave.

For The Voice of Freedom.

Some of the beauties of the "Patriarchal Institution of the South."

DR. KNAFF.—The question is frequently asked, we concern of ours is it, that Slavery exists in the South? I answer, it is a question that concerns humanity and consequently concerns us. Ye husbands and wives; parents and children of the free States, read the following, and then say if you can, that SLAVERY IS NO CONCERN OF OURS.

From the Meadville, (Pa.) Statesman.

A TOUCHING INCIDENT.

"Man's inhumanity to man
Makes countless numbers mourn."

MR. EDITOR.—The following extract from a letter written from a young man of this village to his friend, is a graphic description of a slave scene very common in the South—true the matter may be incendiary, and he whose heart shall throb at its reading may be a fanatic, and the publisher may deserve lynching; yet if you will risk the consequences of an insertion, at least one of your subscribers will be gratified:

"After I had got on the Ohio river, many things there were, which might have rendered my journey pleasant, had it not been for some others, and one in particular which I shall relate, and which cast a gloom over the whole of my journey. A few miles below Wheeling (on the river side,) a signal was made to stop for passengers; we did so, and it proved to be a negro driver with ten or a dozen slaves, each one chained to his fellow. The driver informed the captain that a few miles below he had forty or fifty more men, women and children, that he wished to take on board. We arrived at the place about ten o'clock, P. M.

The driver, captain, and two or three others left boat, and in an hour returned with the negroes, a scene that followed, I hardly know how to describe.

Here in this small group, the dearest ties were severed forever, brothers and sisters, parents, wives and husbands were here to part, to meet on earth; and to add to the gloom of this parting scene, night, no house near, large weeping willows overhung bank, underneath which the group were gathered, and seemed in silence, to weep over the miseries of man—nothing could be heard save the howling of the wind, the splash of the waves as they broke upon the shore, mingled with the lamentation of despair; the moon that an hour before had shone forth with all her wonted loveliness now veiled her face behind a lowering cloud, and all nature seemed to sympathize with the scene. Among the number that composed the group, I discovered two whose grief appeared inconceivable; their tear drops were indeed big with sorrow. The woman I should judge to be about 20, the man, (her husband,) about 25 years of age, both were nearly white, could read well, looked intelligent,